



## TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.3

SAN FRANCISCO, SATURDAY, JANUARY 3, 1857.

NUMBER 44.

## Poetry.

## TIME.

Time is flying, flying, flying,  
Oh, how swiftly !  
Like a waterfall that's rushing,  
Or a fountain ever gushing—  
Hourly, daily, weekly, yearly,  
Rapid as lightning, nearly,  
Do the moments fly.

Catch the seconds as they're passing,  
Wait not for the hours,  
Prize them as a golden treasure—  
Use them not in trifling pleasure—  
Seconds, minutes—prizing, holding  
As you would those buds unfolding  
Into choicest flowers.

Act for some important purpose,  
Not with selfish seal ;  
See humanity is bleeding,  
Aid, thy fellow man is needing,  
Hundreds, thousands, millions—hear them  
Breathing out their woes—go, cheer them  
Seek their wounds to heal.

Soon another year, all freighted  
With the deeds of man,  
Will be born to God the giver  
And recalled by mortal never !  
Oh be wakeful, watchful, ready,  
Heart and hand to bless the needy—  
Thus fill out thy span.

Letters  
BY ORSON SPENCER, A. B.

## LETTER IX.

## THE PRIESTHOOD.

[continued.]

Thus, dear sir, you perceive that I attach great importance to the priesthood, and consider it the grand instrumental of revolutionizing, and saving, and governing the whole earth. But what harm in all this? Do you think there is too much power invested in this chosen order of men? Why, certainly not! They have not chosen themselves; neither have they come to office by the votes of the unthinking mass; nor by blind hereditary lineage, nor by violence and the usurper's arts. They have been chosen of God, who knew their spirits before the foundation of the world. They are a royal priesthood and holy nation, for God will have no other but his priesthood. Says Jesus to his apostles, "Ye have not chosen me, but I have chosen you." When God approves men should not refuse.

Moses was a priest and lawgiver, and had to do with the temporal and spiritual affairs of his subjects. Moses sought to unite church and state, in obedience to the command of God. Joshua was also a priest and ruler, and united both temporal and spiritual interests in his government. David was a priest and king, and likewise Solomon, his son. Abraham, Isaac, and Jacob were as much directed, by God, in their temporal concerns or movements as they were in their spiritual devotions. Jesus Christ came to establish a temporal kingdom fully, as much as a spiritual kingdom. Both Jews and Romans suspected his designs, and charged him with the crime of treason. They said that he called himself a King. Some will say that he explicitly declared that His kingdom was not of this world. True: He did make this declaration; but what does it prove? It proves simply, that this world was not the father, author, or origin of His kingdom. His kingdom was from above, and He had come here for the very important purpose of establishing it for the earth. He called it the kingdom of heaven, in distinction from kingdoms that were of earthly origin.

It is strange, indeed, that the sectarian clergy should borrow the idea that His kingdom was not a temporal kingdom as well as spiritual. It was the prayer of His heart, and the prayer that He taught His disciples, that God would establish His kingdom on earth, and cause His will to be done here as it is done in

heaven. Consequently, he organized his kingdom here after the pattern of heaven, with all proper officers, and laws suited to every temporal and spiritual occasion, and gave commandment that all nations should yield allegiance to the laws and authorities established, and also submit themselves to the ordinances of His Kingdom. And being in possession of living teachers, even the word of inspired men, they (all mankind, if they would obey) would be thoroughly furnished to "every good word and work." In other words, they would know how to act in every calling and sphere of business, whether temporal or spiritual.

Jesus Christ did not design that his servants should fight one another, or fight and conquer all mankind into allegiance to Him. The world would act on these principles through disobedience, but his disciples would not, because they were shown a better way to universal dominion and government.

Your old friend and servant,  
ORSON SPENCER.

SECRET OF THE PEAT-BOO.—Far, far down in the depth of the moor there lies many a secret of olden time. Below the grim ghastly surface, below the waters, below the black remnants of countless plants, lie the mummaries of ages unknown to the history of man. Huge trees stand upright, and their gigantic roots rest upon the crowns of still older forest giants! In the inverted oaks of Marten Moor, in Switzerland, may be the famous oak woods that Charlemagne caused to be cut down, more than a thousand years ago. For centuries the moors have hid in their silent bosoms the gigantic works of ancient Rome, and posterity has gazed with wonder at the masterly roads and massive bridges, like those built of unperishable wood by Germanicus when he passed from Holland into the Weser. Far in the deep, lie buried in the stone, hatchets, and, flint, arrowheads of Frisians and Chetnaki, by the side of the copper kettle and the iron helmet of the Roman soldier. A Phoenician skiff was found of late, and alongside of it a boat made with bricks. The skeleton of antediluvian animals rests there peacefully, by the corpses of ancient races with sandals on their feet, and skins of animals around their naked bodies. Hundreds of brave English horsemen, who sought an honorable death in the battle of Solway, were swallowed up horse and man by the insatiable Moor. And in years gone by a Danish King, Harold, called the Blue Tooth, allured with foul treachery a fair princess of Norway, Gunnhilde to Jutland. She came and she vanished from the memory of man. History had forgotten her, tradition had even begun to fade—but the peat-bog opened its long closed lips, and accused late and loud the bloody King of his wicked deed. The poor princess was found far below the peat strangled and tied to a post where her merciless foe had buried her, as he thought, forever in the abyss. It is a strange and most melancholy charm that these low chambers of death have for the careful observer.

TRANSPOSITION OF FIGURES.—THE FEUER-NINE.—We take the following from the Boston Courier. It is an arithmetical curiosity, interesting to the general reader and important to accountants:

The numeral nine has a certain peculiar property, a knowledge of which will be of importance to accountants and cash-keepers. It is this: When an error has arisen from any transposition of figures, the difference between such transposed number of figures is uniformly a multiple of the numeral nine. For instance, suppose an error occurs in bringing out a trial balance or cash-settlement of the amount in question, or that the sum short or over can be divided by nine without any remainder, there is a strong probability that the mistake has been made by transposing figures; at any rate, if such mistake takes place by reason of transposition, the sum in question will divide by 9 without any remainder.

To illustrate this further: If 97 has been put down 12, the error will be 16, or twice 9 exactly; if 822 be set down 223, the error will be 99, or eleven times 9, and so on between the transposed numbers. This class of errors is very common.

## Is There An Open Polar Sea.

From the Boston Traveller.

The appearance of Dr. Kane's long expected narrative of Arctic Expeditions will again awaken an interest in the question of an open sea near the North Pole; for his discovery of that sea, with the varied details of every circumstance connected with it, can now be investigated, and the evidence of its continuance to the Pole of the earth be duly weighed.

The idea of a warmer region near the North Pole, which must be accompanied by open water, and, as a natural consequence, with animal life in a greater abundance than in the permanent ice-belt district further south, is not a new one. More than two centuries ago, the appearance of open water in the highest latitudes first suggested it; and, although certain theorists contended against it, the opinion continued to prevail even to our day; and now, although there has been nothing certain of its existence, there have been such accumulative facts, that it only awaited the inhabitable evidence, such as Dr. Kane has presented, to establish the theory.

The Dutch whalers above and around the Island of Spitsbergen have often pushed thru

the drift ice into open spaces of sea towards the Pole, and Baron Van Wrangel, when forty miles from the coast of Arctic Asia, saw, as he thought, a "vast immeasurable ocean" beyond, and we doubt not many navigators, without being aware of the fact, have really been in this sea, but who did not dare to venture further toward the mysterious Pole. Dr. Scoresby, among others, may be mentioned as one who has been within its area. This veteran Arctic navigator was engaged for more than thirty years in the Greenland fishery, and discovered the coast and served on the eastern side which bears his name. On this occasion he passed the pack of floating ice by keeping near the Greenland coast, and found himself in open water beyond. He had been prepared to pursue his voyage, he might have pushed on nearer the pole than any navigator before or since, but he did not dare to venture beyond a point from which he was uncertain of escaping before the season had passed, and therefore retreated through the pack. Capt. Parry, in his well known boat voyage, attempted to cross this floating ice, and was well provided for the purpose; but it was unfortunately harder and rougher than he anticipated, and, although making progress northward over the drift, he found it was actually bearing him southward. The projectors of that expedition thought the plan the most feasible one to reach the Pole, entertaining the belief that if they could pass this floating ice, they would find an open sea beyond.

It must here be remarked, that in the summer, north winds prevail in these seas; and aided by a strong current setting to the south, the whole mass of ice accumulated and forced in during the winter, breaks up and is carried toward the south. This belt of broken ice, or the "pack," as it is called, forms the only impediment to an approach to the Pole by the North Atlantic Ocean. In the fall when strong southerly winds prevail, such of this pack as remains is again forced back toward the Pole, in a mass filling up the open sea from which it had come; but whether there are lands, or resisting currents near the Pole to prevent its accumulation there, or whether a warmer temperature exists to dissolve it, remains to be seen.

Dr. Kane wintered in Smith's Strait near the 79th parallel. From this point the following Spring he sent parties over the ice northward about 126 miles in a direct line, when they came to an open sea, the shores of which they traced on the east nearly to 81 degrees 30', and on the western side to 83 degrees 30' approximately.

At this far remote point, and from a height of four hundred and eighty feet, which commanded a horizon of nearly forty miles, the ears of the party were gladdened with the novel music of the dashing waves and a surf, breaking in among rocks at their feet, which stayed their further progress. As they traveled north, the channel expanded into an

iceless area, and taking thirty-six miles as the mean radius open to reliable survey, they had a justly estimated extent of more than 4,000 square miles.

This was in the month of June, yet there was every indication that this water had been open during a most severe Arctic Winter; for the shores did not have the "ice-belt" which elsewhere in Smith's Strait indicates alike, both permanent and annual freezing.

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SATURDAY, JANUARY 2.

Erroneous Calculations on the Future  
of "Mormonism."

There are two rocks upon which, so far as one may predict any thing on such a matter, Mormonism will probably strike and fall to pieces. The one is the fusion of spiritual and temporal arrangements; the other, polygamy. It is perfectly clear that in the long run a Jesuit Paraguay on the borders of California, and in the neighborhood of San Francisco, does not contain within itself the elements of endurance. Now, if we have been rightly informed, and our information we freely admit, is most imperfect, the spiritual leaders or elders of the Mormon sect are as absolute on all municipal and civil as upon doctrinal points. They seem to have established arrangements of the nature of Socialism, to which their disciples are bound strictly to conform. In a remote wilderness, as long as the reign of government are held in a firm and vigorous hand, such arrangements may last for a while; but failing the two conditions of isolation and competent leadership, they must speedily fall to the ground. "Socialism won't do; and theocracy, as administered by human beings, won't do; mankind have decided those two points at least. With regard to polygamy the same condition of isolation is required. As long as women are removed from the pure influences of the public opinion of their own sex it is conceivable that they should acquiesce in polygamy, but not a moment longer. Polygamy is not forbidden by the letter of the Bible; it is idle to fight the point upon a false issue. The custom has been banished from among Christian nations mainly because it is diametrically opposed to the spirit of Christianity, which recognizes in women the friend and equal of man, and his coher of immortality."

The above is an extract from an editorial of the London *Times* on "Mormonism." Like many others who give their signs on this subject, the writer does not admit for a moment the probability of "Mormonism" being true. It is a foregone conclusion with him that it is false; and, therefore, he looks with all certainty for its dissolution. Were it, as he supposes, a system of knavery and imposture, then his predictions, arguments and views might prove perfectly correct; but the truth of "Mormonism" has over proved an insurmountable obstacle in the way of the fulfillment of all the evil predictions made by individuals who have imagined it to be a delusion. This writer ventures to predict that the fusion of spiritual and temporal arrangements and polygamy, are the two rocks upon which "Mormonism" will strike and fall to pieces. As we have already intimated, if Mormonism were false, this might prove a true prediction. But as it is truth in what light shall we view these arrangements which the *Times* think will prove rocks in the onward progress of "Mormonism"? If we were to speak the feelings of our heart, and the feelings also of every "Mormon" who has ever given these subjects a thought, they would be, that were it possible to divest "Mormonism" of these peculiarities it would cease to be the system authorized and upheld by Supreme power; and would, therefore, speedily fall to the ground.

Let men reflect a moment on the position assumed by the "Mormons." They profess to be sent of God, and endowed with the same priesthood and power as the ancient prophets. Could they hold or exercise this, and not have authority to meddle with municipal and civil as much as doctrinal points? Is there less wisdom, less far-sightedness or penetration needed to give instruction on spiritual than on temporal subjects? To make this admission would be to give a superior importance to affairs of the body over those of the spirit. We do not now remember an instance of a man holding the power and authority claimed by the Mormons, that failed to exercise it on every occasion when necessity demanded, in municipal and civil affairs as much as on doctrinal points or affairs pertaining to the spiritual improvement and salvation of mankind. As this writer admits in regard to polygamy, so with the fusion of spiritual and temporal arrangements, it is not forbidden by the letter of the Bible, but is on the contrary upheld throughout the entire history of God's dealings with man. There certainly would be great cause to apprehend danger from a fusion of spiritual and temporal arrangements by an illegitimate priesthood, a priesthood unauthorized by God. To permit men who acted in it to have the power to intermingle with municipal, civil and spiritual affairs, would undoubtedly prove disastrous to the people for whom they acted. It would be injurious for such individuals to have power of any description, either spiritual or temporal, as priesthood would very likely be introduced and exercised. But when men are selected by the Almighty and made the recipients of His priesthood, enlightened, and taught by His

Spirit, they have power and wisdom to act in spiritual affairs; and as temporal affairs require a greater amount of intelligence and authority, they can, of course, with all propriety, act in them also, when necessity may demand.

Such arrangements, however, may last for a while, should isolation and competent leadership be secured; but failing these, they must fall to the ground. Competent leadership is unavoidable in "Mormonism." It is the truth and a system established by the Almighty, those upon whom the burden of leading and managing its affairs devolve, will be selected by him for this purpose; therefore, not, therefore, to be despised. He can, in the event of fortuitous circumstances, or circumstances of the overruling providence of the Lord, will supersede the reign of government in the hands of those created in the position. However, supposing that the leadership will consist of other than firm and vigorous hands, is groundless. Neither is isolation so necessary a condition to the increase and perpetuity of "Mormonism" that it must fall to pieces when brought in contact with other influences. Bringing it in contact with other systems and influences, only has the tendency to show its superiority over every thing extant. Isolation, however, is favorable at present; not that it is needed to perfect "Mormonism" or to experiment on the applicability of any of its doctrines and principles, but to develop and perfect the people who believe it, and to teach them the great necessity of living up to its requirements.

Had he made as broad an admission in relation to polygamy as he would have been warranted in doing, he would not only have said that it was not contrary to the letter of the Bible, but that it was strictly in accordance therewith. His admission, however, "as it stands" is sufficient to destroy the force of his assertor, that women would not acquiesce in polygamy if they were not isolated and removed from the influences of the public opinion of their own sex. The biblical evidences in its favor, is sufficient with those who have any faith in that record, to outweigh all the influences of public opinion of their own sex. The women of Utah have been isolated, yet they carried with them traditions and prejudices which would have been equally as potent as the influences of the public opinion of their own sex in deterring them from submitting to polygamy, had not the doctrine been true. And being true and eminently biblical, it can not, as he thinks, be diametrically opposed to the spirit of Christianity.

The Mormons in the proclamation of their doctrines, have been exceedingly fortunate in having them correspond exactly with the principles of truth revealed to the ancients. Many of the principles, were they taught and practiced by those who had no authority to thus act, would doubtless prove rocks upon which they would split; but "Mormonism" ought not to be so judged. Men suffer themselves to be deceived when they hazard assertions respecting it, based upon the experience of other communities and their want of success in carrying out principles and plans analogous to those adopted by the Mormons. The great difference between such bodies and the Mormons is, that the Mormons have the authority to believe and act as they do; and their principles and plans are free from any alloy of error and imperfection, while others have been unauthorized and their principles and plans imperfect and inapplicable to the circumstances of the people to whom they were recommended.

"The California American" again on  
"Mormonism,"

Our article headed "The California American on Mormonism," published in the *Standard* of the 30th ult., has called forth a rejoinder from the editor of that paper, which we feel disposed to notice, though at the risk of being again charged by him with a desire to covet his attention. We have an aversion to newspaper warfare, but when assailed in the manner we have been by the *American* we should, in our opinion, re resent to the same with which we are identified and to every duty incumbent upon us, were we to allow it to pass unnoticed.

The first article written by us as condemnatory of the sentiments uttered by the *Standard*, was prompted by an editorial item which appeared in the columns of that paper, in which it was stated that the propagators of such monstrous evil as Mormonism on the Sandwich Islands, ought to be hung up like pirates. In that article we expressed in plain terms our feelings in relation to the publication of such a verdict by an American editor. We viewed it as an unchristian, unrighteous and intolerant sentiment, more suited to the day when "might made right" and men were compelled to think and believe as the majority by whom they were surrounded did or less their lives, than the middle of the nineteenth century. The editor of the *American*, in another article published a short time afterwards, attempted to qualify the language of the paragraph to which we objected, stating that it was the result of a momentary burst of indignation and truly contained language, somewhat exaggerated. No sooner had he opined these qualifying remarks, however, than he commenced a tirade about Mormonism and the Mormons, calling it a general system of licentiousness, shameless, and indecent in its every day workings, and its baleful

ers and propagators lying hypocrites, impostors, fanatics etc., and reiterating the sentiments which he had but just qualified. His indignation appeared to be aroused because we had the hardihood to condemn the sentiment which he gave utterance to—because, forsooth, we did not quietly submit, without remonstrance, to any and every thing that he might think proper to say about us or our belief.

In our rejoinder to this second article of his, among other remarks that we made, we styled a portion of the paragraph containing these sentiments as his quoted and commented upon words which we find in his weekly of that.

He thinks that, as in general calling the Mormons lying hypocrites and dopes, and Mormonism a foul and monstrous superstition. In stating that it is destructive to the best interests of society, and a deadly blight upon virtue and morality. Here is where we differ. We think that he is entirely *unjustifiable* under the circumstances in expressing himself relative to Mormonism and the Mormons in the manner he does. We set forth in our first article on this subject, the doctrines that we know are taught by the Mormons both on the Sandwich Islands and in California: they are, belief on Jesus Christ as the Son of God, repentance of sin, baptism for its remission and laying on of hands for the reception of the Holy Ghost; also for men to deal justly, walk uprightly and abhor every thing licentious and corrupt. These, we said, are the doctrines taught by the Mormons and every doctrine antagonistic thereto is "Mormonism." Has the editor of the *American* disproved our assertion in regard to these being our doctrines? He certainly has not undertaken it to our knowledge, and yet he does not hesitate in his next article to call as lying hypocrites, who preach a system that we know to be false, whose system is a foul and monstrous superstition a deadly blight on virtue and morality! Must we conclude that he views the doctrines of belief in Jesus, repentance, baptism and the laying on of hands etc., etc., as a superstition the most foul and monstrous, destructive to the very best interests of society? Shall we believe that he looks upon those who teach these doctrines as lying hypocrites and impostors? We can not think that the editor of the *American* would wish to be so understood, and yet such is the inference to be drawn from the language and tone of the article written by him in answer to ours.

Gentlemanly courtesy will never prompt a man to call another a liar, and publish it abroad, unsupported by nothing but assertion; much less will it influence him to denounce a whole community as lying hypocrites, impostors and dopes without advancing the slightest shadow of proof, other than his bare opinion, to support the charge. What would the editor of the *American* think were we to call him a driveler, a political trickster, a man who would advocate any measure or support any candidate, if he should only be paid enough? Were we to make such statements and publish them upon no other evidence than our mere say so, the mildest terms men could use to us would be that we were low, abusive and ungentlemanly, and the plea, that we "generally called things by their right names" would avail us but little. Yet this would be equally as consistent and honorable a course as the one he has taken towards us in his article.

We have for nearly a year past been endeavoring and advocating "Mormonism" through the columns of this paper; this is the only object we had in view in publishing it. It may be presumed, therefore, that a tolerably correct idea of our doctrines can be gathered from its contents. Now, we defy the editor of the *American* to bring forward a single instance from it, or indeed from any of our publications or writings, where licentiousness or immorality is taught and sanctioned. If "Mormonism" be such a system as he represents it to be, so vile and shameless in its every day workings, he surely will have no difficulty proving it to be such from our writings; but we wish him to bear in mind that his idea of what is vile, shameless and fanatical will not be the standard by which we must be measured—that standard must be God's word and not man's opinion. We hope our cotemporary will not run away this time with the idea, because we have advised him again, that we covet his attention; we want him to be undecided on this point. We have lived thus far without the attention of so "respectable" a paper as the *California American*, and we are not yet quite so low as to be under the necessity of resorting to it. The editor of that paper may rest assured, however, that whenever he gives vent to such sentiments as he has lately advanced regarding Mormonism and the Mormons, we shall never hesitate, by the assistance of that being to whom Mormonism, over its origin, to expose and condemn them.

Several of the Banking houses in this city have given public notice that on and after the 2nd of Jan. 1857, they will only receive ten dollar pieces of California coinage by weight, at eighteen dollars 25-100 per ounce.

**PACIFIC MUSEUM.**—Professor Wirsén performed on Wednesday evening, one of those amazing feats that has attested his extraordinary power over the snake species. A large, unshaded copper-head was presented by the managers, and was charmed by Mr. Wirsén so as to enable him to handle it with safety.

## Church and State.

So many enormities have been committed under the sanction of priestly power, and by religious or spiritual dignitaries, that men regard with abhorrence any thing in the slightest degree approximating to a union of Church and State. Ministers notwithstanding they daily pray that the kingdom of God may prevail; that the kingdom of God may prevail; that editors write against it; and the people, governed in their feelings and views by the opinions of the few, raise one universal cry against it. It is but necessary to him that there is the remotest possibility of such an event taking place, to arouse the strongest passions in the breasts of the masses, and to fit them for the darest deeds of violence and bloodshed. This is the great cause of the popular antipathy manifested towards Mormonism and has doubtless been one of the principal causes of the enterings and persecutions that we as a people have endured. Wire working politicians, hypocritical editors, and hireling priests, know the feelings of the people on this subject and are determined to take advantage of them in their crusade against the Mormons. Finding every position which they have hitherto taken against us to be untenable, and every other argument having failed them, they now raise the alarming cry of "CHURCH AND STATE, the Mormons are going to unite civil and religious government and power; their system is a Theocracy—they are striking at the very foundation of our liberties," &c., and by this means they hope to arouse the nation to engage in the war of extermination which has been so strenuously advocated by some of your contemporaries. But they will find that this, like every other plan which they have adopted, will fail to bring about the desired result, for God has said "No weapon that is formed against thee shall prosper." Some time ago, a portion of the editorial corps of your city opposed the admission of Utah into the Union on the ground of the religious views of its inhabitants; but finding that position to be both unconstitutional and unreasonable, they changed their plan of operations, and suddenly discovered that the true reason why Utah should not be admitted as a State, was, because her institutions were *politically* opposed to the fundamental principles of our Constitution and Government—in short, that in Utah existed the unconstitutional union of the civil and religious power.

Perfect religious liberty is one of the most prominent features of our political economy, and in order the better to secure it, the framers of our Constitution made it one of the conditional articles in the compact of Union that "Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof." Hence, no State has the right to proscribe any religious sect or people, nor yet to enforce obedience to any particular religious creed. It is however, a universally acknowledged fact, that every State, and even every corporation, have a perfect right to enact such laws as they may deem necessary for the well being of society and the preservation of their interests, peace and prosperity, so long as those laws do not conflict with the Constitutional laws of the U. S. It is also universally understood that the Bible is recognized as the basis of all common law, both in England and the United States. Hence Utah if admitted into the Union, in common with all other States, would have the right to regulate her own domestic institutions, which would necessarily include the right to regulate her criminal code and also to pass and enforce any and all such laws as she might deem proper, provided they did not conflict either with the Constitution of the United States or the Bible. Hence if Utah should see fit to adopt any of the laws by which the people of God were governed in ancient days, she has a perfect right to do so. If she see proper to affix the penalty of death to the crimes of adultery and seduction; to prohibit gambling houses, and dens of infancy and prostitution under the severest penalties; to subject the profane violator of the third commandment to heavy fine, or to compel the thief to restore fourfold to the person whom he has wronged or be sold to pay the debt; instead of permitting him to spend his time useless within the walls of a prison—if Utah chooses to pass these or any other laws which she may deem necessary for her internal welfare, peace and prosperity, as before re-remarked, so long as those laws do not conflict either with the Bible or the Constitution, not only has no other State any right to interfere, but the United States Government is bound to uphold and sustain her in the free exercise of her Constitutional rights and individual sovereignty, and even to assist her if necessary, to enforce obedience to her mandates. But the Mormons neither have nor desire to have the right or power to coerce the consciences of men. Liberty of conscience is what we ask, and we are perfectly willing others should enjoy it. All we ask for ourselves is the privilege of being governed by the laws of God, and all we ask of others when they come among us, is not to outwardly violate those laws. As to their belief we have nothing to do with it, providing it does not lead them to infringe on the rights of others.

But, say our enemies, if you should be admitted as a State, you would unite the civil and spiritual offices and authorities by making Brigham Young Governor. Should we not have

the right to elect whom we please—or should we only, of all other States in the Union be deprived of that privilege? Other States elect their Reverends for Governors and members of Congress, why not we do the same? No outcry or raised against them, why so much against us? If Jesus Christ were again born in the flesh, would not this nation have a perfect right to elect him to the Presidential Chair if they chose to do so? And would this be considered equivalent to a union of Church and State? No. And why? Because the President is not superior to, but governed by, the Constitution. He is *subject* thereunto to see that the principles of the Constitution are carried out, and if Jesus were to come to occupy that position, though he would still be the Great Head of the Christian Church, the Savior of the world, and as such, the object of our adoration—yet his civil position and power would be entirely distinct from his spiritual authority, and while all would be compelled to honor and obey him as President, many might refuse to yield him the homage of their hearts as their Savior and their God; and while they observed the law of the land, they might refuse to yield obedience to all the precepts and commands which he might issue by virtue of his authority as the Son of God.

This, on a smaller scale, is just the position which Brigham Young occupies. As Governor of the Territory, he rules by Constitutional right, and governs according to the laws of the land. As President of the Church he holds his office by Divine right and appointment, and governs according to the laws of God. In the first capacity, he stands not as a *magistrate*, but merely as an *executor* of the law, and as such all are compelled to honor him. In the second place—he does occupy the position of a *magistrate*—he stands between God and man, and reveals the will and commands of the Lord, which all can obey who choose to do so. We may however have more to say upon this subject in a future number.

**Eastern Summary.**—  
KANSAS AFFAIRS.—  
Affairs in Kansas have taken a new turn. Marshal Donaldson has been superseded by William Spencer, of Ohio. Governor Gove and the Federal Judge, Lecompte, are at loggerheads, and it is said that the former has demanded the dismissal of the latter. The Grand Jury at Lecompton had found indictments against several pro-slavery men, in consequence of which a meeting was held. Surveyor-General Calhoun, presiding, at which the Governor and his inquisitorial Courts were soundly denounced.

Quiet is restored and Gen. Persifer F. Smith is about turning his arms against the Cheyenne Indians. Col. Laramie has been ordered to martial law.

**COL. FREMONT'S DEFEAT IN CALIFORNIA.**—  
It was generally expected, says the N. Y. Herald, that the vote of California would be given to Mr. Buchanan, but it was not generally expected that Fremont would be beaten so badly there as the result shows.

**SENATOR TOOMBS AND COL. FREMONT.**—  
A correspondent of the Albany *Argus* says that Col. Fremont has challenged Senator Toombs of Georgia, for having made reflection on his birth and questioned his legitimacy.

It is rumored that Jacob Little, the ex-slave stock operator, has failed to meet his liabilities to an immense amount of losses.

**THE FLORIDA WAR.**—  
A treaty of peace has been concluded with Billy Bowlegs, by which he consents to remove with his tribe from Florida, and by telegraph within seven days of us, and by telegraph within five minutes. We did not covet our late territorial acquisitions; but we have them, and should improve them to the utmost.

**THE STORM.**—On Monday last, this portion of the country was visited by one of the most severe storms ever experienced by that ubiquitous individual, the oldest inhabitant. Early in the morning the rain began to descend in torrents, accompanied by a keen and driving wind that made it very difficult for pedestrians and all exposed to its fury. This continued until about three o'clock. In the afternoon when the rain ceased, though the wind increased in intensity and violence. The most remarkable feature about the storm was the fall of snow in the streets of San Francisco. It is said to be the first snow that has fallen in the city since the winter of 1847-48; though it has often been seen upon the mountains and hills in the vicinity. The hills surrounding Oakland and around the Bay, were covered on Monday evening and Tuesday with snow and looked white indeed. In the city the snow quickly melted when it came in contact with the damp earth. The wind blew a perfect hurricane in the Bay, and at the wharves the shipping suffered considerably from the chafing.

**MOVEMENTS OF ELDERS.**—Elder Parley P. Pratt, as we learn from his correspondence, has returned from England and announces the defalcation of Leopold Bedpath, the transfer clerk of the Great Northern Railway in England, by which that company is defrauded out of nearly one million of dollars. Bedpath fled to France, where he was subsequently arrested.

One of the cashiers of the Bank of France had also absconded with about one hundred thousand dollars belonging to that institution.

**MISSING STEAMSHIP.**—  
Halifax, Dec. 5.—The steamship *Merlin*, from St. John, N. F., for this port, has gone off board, though several days earlier.

**THE SLAVE TRADE.**—  
Resolutions have been introduced in the South Carolina Legislature—introduced, however, in the name of the State of Maryland.

**Baltimore, Dec. 5.**—Resolutions have been introduced in the South Carolina Legislature—introduced, however, in the name of the State of Maryland.

**Some incidents.**—Inches have occurred in Charles County, Maryland, by the want of two negroes, engaged with plating an insurance among the slaves. Two white men supposed to be engaged in the plot, have fled the State.

**MEETINGS.**—  
Meet every Sunday in this City, at the Harmonic Hall, Stockton street, near Jackson, 12th and 13th Sts. All who wish to in-

crease their knowledge of truth and of man's salvation in the gospel of Christ are cordially invited to attend. The meetings are held in the evenings, and are open to all.

**THE PACIFIC RAILROAD.**—  
The New York *Advertiser* says:—The Pacific Railroad is the grandest enterprise of the age. Its influences can not be predicted; but it is not too much to say that its construction will not only bring Western America into more intimate and kindly relations with both shores of the Atlantic, but that San Francisco and New York will thereby become stations on the quickest route from both Australia and China to England and France. It may seem too much to expect that our Tea will reach us overland rather than by sea, and from the West instead of the East; yet that is by no means impossible. That the completion of this road would quadruple the emigration from the Atlantic slope and the Mississippi Valley to the shores of the Pacific, will hardly be doubted. We believe it would render California the most desirable new country, and San Francisco or some other Pacific terminus one of the most populous



## WHO'S WHO IN GOLD.

(From the New York *Sunday Times*.)

PERHAPS, after all, gold-finding is an art. The alchemists in the olden time fancied that gold was something into which any common metal might be converted; and you could only discover the proper *mentrum*—the *levis pectorum*—the “philosopher’s stone” which, once intermingled with the base stuff, refined it and made it precious. Modern alchemists go to California and Australia in their researches. Their laboratories are the quartz rock ratlines, and the dry beds of the torrent-side and running streams. Their crucibles are the sand-washers, and the potent double-buckshot electro-magnetic-palavers of latest construction and exert so many horse power. The *topaz philosophers* is a ganglion of solid globs and sinews, and their scientific belief is based upon the simple knowledge that gold is never found in the shape of an ore, (users never find it either,) and that he who toils most must be the most successful.

But, in sober truth, since California first opened her glittering stores to our eyes, people have found gold, or fancied they found it, wherever rocks were abundant or sandhills abounding. New Jersey promised to be rich in such developments; North Carolina flattered us with grand disclosures; Australia opened a healthy trade in the article; and now large “nuggets” are said to be found near Wicklow, in Ireland, the last one weighing two pounds of pure, clean gold, extracted from “clay-slate rock.” We can believe, we presume, as much of the latter story as we please; but, come down to sensible facts—is the world any richer now, when gold is being made a sort of drug in the universal market, than twenty years ago, when a gold mine was a thing to be added to the category of the wonders of creation? Three or four years since, the newspapers overflowed with lachrymose articles designed to show that gold would become so abundant that everything else of which it formed the equivalent of value would go down far below the pecuniary zero! We were told that horses would go empty, soliciting the passer-by, in common charity, to buy them, forthwith, that every man would become his own landlord, because he could not readily avoid it, as owners would insist on accepting the monthly or quarterly payments not as so much rent, but as a mere on the purchase money; that market-houses would grow useless; that tailors would be practically defunct institutions; that theaters would be allowed to be obscene barbarisms; that, in short, we would eat gold as we do oysters, stewed, fried, and on shell; that the little, ill-tempered, Turkey-red signs in the streets would all read—“This is the spot where good gold is got” or else, “Friends of genuine gold meet here; that we should drink gold in water instead of “golden sherry,” and sleep on golden matresses instead of cat-tail, corn-bucks, and half-baked chicken wings as kilo-dried down; that we should realize all the voluptuous idealities of the most dreamy oriental romance, and not only live in marble-balls, but have Etruscan pillars of solid gold, with architraves of flagstones, and vases of the burnished metal decking with rubies and diamonds, like pieces of fragrant citron shining through the mass of English Christmas pudding that is surnamed plum.”

Very well. The precious metal has flowed into the coffers of the world in one steady stream ever since. Every steamer bringing a million or two—a sum that, ten years ago, would have filled the ocean with privateers and every bank with ectacies. The gold comes and the gold goes; and yet we enjoy precisely the same fluctuations in the money market that we used to have—the same “variations” in the rate of interest mark the course of her ladyship of “Headneedle street, or that of the “Bouque in the Rue de la Vailliere—the same infatuations and the same panics, the same expansions and the same consequent financial collapses meet our eyes; while, if anything, the price of every thing, from a pound of beef, up to a five-story brown stone front, has gone up full twenty-five per cent., in spite of all our calculations, all our pettiness, and all our experience. So, gold is hanged! It is with nations, as it is with individuals: it is not the gold they get, but the industry that gold develops, that enriches them. California has effected as much mischief in the moral world as her gold fields have ever produced of good in the social. We are not sure that the two even balance each other. Vigilance Committees on the one side, and a paralysed constitution on the other—the strong instinct of self-preservation pitted openly and in arms against cupidity, fraud, recklessness and corruption, supported by apparent law and the influence of an apparently legitimate government—a people and a state placed in a condition of practical revolution, with the spirit of civil war brooding over all in a time of perfect and unparalleled peace! All this we have seen in California, among a community clustered together from all parts of the universe under the banner of national freedom, and attracted to the same glittering spot by the one overwhelming idea of acquiring immaterial wealth! We say, therefore, give us no more discourses of gold. New Jersey is better without it. California would have been more prosperous and the money wasted on her gold mines been expended in improving her soil and in eliminating her agricultural resources. As for the “county Wicklow,” Heaven help Ireland when the dis-

covery of gold in clay-slate rock may be added to the other source of poverty and intercessive dissipation that are manifold enough in the history of her modern existence.

Gold-finding, we say, may be an art. Men there may be who can do it anywhere. But such men are anything but public benefactors; and their discoveries, experience teaches us, are anything but a blessing to the land, they fondly hope to exist and make affluent. Riches are not to be despised; poverty is not a thing to be vainglorious; but there is a species of riches that does not enrich, and a species of poverty that never impoverishes. Dithibers in gold mine stocks will easily comprehend us, and as many those whom a better destiny has made unable to taste of the delicious illusions of such fantastic speculations.

THE DEAD MAN.—I saw three prisoners standing at the bar who had given a circumstantial confession of a murder, and pointed out the very spot where the bones of the murdered man would be found. These were produced in court; and part of the clothes, and the cast thread of the murdered, were identified by his friends and relations. Yet the doctor, my intelligent friend, Dr. Kirk—who accompanied S. W. Harris to Abyssinia—an examining the bones, ascertained that they belonged to three or four different corpses, and as this incident gave a sort of hitch to the proceedings, and prolonged the trial, the result was that before it was over the murdered man himself walked into court, and, it was said, was seen to examine his own bones with infinite curiosity. The story which he told, and which accounted for his remarkable disappearance from the village on the night of the supposed murder, was not the least remarkable of the tale, and is a good illustration of the East. He had been seen somewhere near the house of the prisoners; and he stated as he was going homeward he met four or five Arab soldiers, who pressed him into their train to carry a bundle, and who made him accompany them for a six weeks’ march into the interior, somewhere beyond Poona. When they dismissed him, he was taken ill of fever, and laid some months sick at a village in the Deccan. When at last, after four months’ absence, he got back to his own village, he found that three of his neighbors stood a near chance of being hung for murdering him; so, like an honest fellow, he made his way to the criminal court, which, luckily for the prisoners, was not above ten miles off. It would seem most probable that the confessions in question had been extorted by the violence of the subordinate native police.—*Sir E. Perry’s View of India.*

GEN. MARION.—The Mobile *Tribune*, in its “American Ana,” has the following: The story of Marion inviting the British officer to dine with him, on potatoes and cold water, is literally true. The young Englishman had first been invited by Marion’s aid to dine with them, and had accepted the invitation; but, being subsequently invited by the General, he requested to be excused. Marion, with his usual sagacity, had perceived that the youth was sensitive, and concluded to try him by a ruse. The potatoes were served up, and when Marion peeled them, the skin was carefully placed by the side of the plate. They had been roasted and brought on by Oscar, his favorite servant—his foster brother, who was, therefore, from infancy, always called Budde, or brother, by the General, when spoken to by him. After dinner, Marion said—“Budde, bring me something to drink,” and Oscar brought a gourd full of water, of which the officer was invited to drink; the General then drank heartily from the same gourd. He then ordered Oscar to bring his horse Roger, and the General handed to Roger the potato skins, all of which were eaten by Roger from Marion’s hand. The sequel of this incident was, that the young officer resigned his commission, and with a determination never again to draw a sword against men who so bravely and consistently opposed his king and government, suffering privations and wants of every kind, without clothing, pay, forage, arms, or ammunition; compelled to reside in ticky swamps, without tents to shelter them; with nothing to drink but water, nothing to eat but roots, and feeding their horses on the skins—the refuse of this homely and scanty fare.

GENEROUS.—A writer in the Burlington Sentinel says that in one of the back towns of a neighboring State where it is the custom for the “district school teacher to “bongi round,” the following incident occurred, and is vouched for by high authority. A year or two ago an allotment being made in the usual manner for the benefit of the school masters, it happened that the proportion of one man was just two days and a half. The teacher sat down to dinner on the third day and was beginning to eat when the man of the house addressed her as follows:

“Madam, I suppose your boarding time is when you have eaten half a dinner, but as I don’t want to be mean, you may eat, if you choose, almost as much as usual.”

WITTY.—Wit may readers, brilliancy of style passes for aitance of thought; they mistake bettercups in the grass for immeasurable gold mines under the ground.—*Longfellow.*

## A Baffling Incident; or, A Naked Ghost.

A few days ago, two of our well known citizens, feeling the oppressive heat of the atmosphere, concluded to cool the caloric of their bodies by a dip into the refreshing waters of the Mississippi. They proceeded to the lower end of the levee, where, screened from observation by a friendly wood-boath, they threw aside those robes “which blustful Edes knew not,” and plunged headlong into the torrent. For some time they waded among the waves near the shore, and indulged in the sports known to swimmers, such as throwing hand-springs, diving, playing leap-frog, &c., but at length, growing bolder, one of them struck out into the strong current, and was soon near the centre of the stream. Here he was taken with cramp, and but for his presence of mind and aquatic skill, would have gone to the bottom, and become food for catfish. Throwing himself on his back, he floated down, and when the cramp left him, was nearly opposite the upper end of the Carondelet.

His companion, in the meantime, had given him up for lost, and with tears in his eyes, had bundled up the clothes of his supposed drowned friend, and mournfully returned to the city. The news of the death of Brown (as we will call him) spread rapidly among his friends, and a large party started out to search for his body. They followed the track of the Iron Mountain Railroad, intending to procure skiffs and drag nets at Carondelet, and drag the river for the corpse of their friend. As they walked along in the dusk of the evening, descending upon the many virtues of the deceased, and maturing their plans for fishing his body from the deep, they were startled by an apparition which threw them into a tremor.

This apparition was the body of a naked man walking on the rail, and it was soon recognized as the body or ghost, as some believed it, of Brown himself. Those who believed it to be a ghost proposed that they should give it the road and follow its steps, not doubting that it would lead them to the dead body. On came the figure, its hair dripping with water, and its limbs quaking with cold. It drew near, and the whole party fled precipitately, leaving the ghost in undisputed possession of the road. A sepulchral voice saluted them as they ran, which only added fleetness to their steps.

“I say, boys,” shouted the ghost, “have you seen any thing of Charley C——with my clothes?”

No reply was made, but the distance between the parties more rapidly increased.

“What is the matter with you? Did you never see a naked man before?” and the ghost commenced laughing right heartily.

The mistake was finally explained, and the body searchers contributed portions of their wardrobe to cover the supposed ghost, who was escorted into the city in high glee. The finale of the adventure was a champagne supper at Fred Hepp’s, and the whole party, ghost and all, “made a night of it.”—*St. Louis Herald.*

A GOOD DOG STORY.—The Lawrence (Mass.) Sentinel, tells a dog story, and it is so decidedly good that we can not refrain from giving it a place in our columns, although it may be a month or two out of season. Thus it goes:

“The past winter afforded the boy-and girls an sport in sliding, or coasting, as the hills in the outskirts of the city can testify. But it has not been confined to them or to children of a larger growth. Some time since when the snow was covered with a smooth ice crust, a gentleman upon Prospect Hill, looking out of his window one morning, saw a little dog seated on his haunches sliding down the steep bank before his house. He supposed the dog had slipped, and was compelled, as many of his betters of the human race, old and young, have this winter, to illustrate some of the laws of motion upon an inclined plane. But the dog, as soon as he reached the bottom of the bank, ran up again in full life to the top, and assuming the same position again slid down. This was repeated as long as the gentleman looked, with apparently as much delight as was ever experienced by a boy or girl in the same amusement.”

CONTRASTS.—Of five hundred and fifty-one inmates in Great Britain, (says Dr. Hall,) there are five hundred and five whose aggregate annual income is nearly twelve hundred thousand dollars, or about twenty-three hundred dollars each. In connection with this matter, we may state, that of a given number of inmates in Massachusetts, three-fourths were of parents, one or both of whom drank liquor largely. Extremes meet. The rich, who revel in luxury and ease, and the poor, who riot in rum, furnish the children for the madhouse; thus giving us the strongest reasons to infer, that if our race is perpetuated in physical vigor and mental power, it must be done, in the parents, by the practice of temperance and industry; temperance in the indulgence of all the appetites of our nature, and industry in the prosecution of our calling, whatever those calling may be—giving the preference always to out-door activities. No man was made to be a leacher; no man was made to be a beast. And he who violates nature in either case, is working out for himself and his children, if not for both, a certain and miserable end.

WITTY.—Wit may readers, brilliancy of style passes for aitance of thought; they mistake bettercups in the grass for immeasurable gold mines under the ground.—*Longfellow.*

IRISH AUTUMN.—One small (Irish) yarn more, and I’ll “dry up.” You know a soldier has two dresses, full uniform and fatigue; the one blazing with worsted embroidery, the other dull and sombre-looking. Patrick Hogan, of the Second United States Foot, stationed in the year of grace ’56, Tampa Bay, E. F. went forth one day into the wilderness near the bar-racks, and seating himself beneath a palmetto, essayed to read a small Roman Catholic book called, *The Word of Jesus, when “zoom!”* a yellow-jacket hornet stung him under the left ear. “It hurt,” said Pat, “chased the ‘little animal’ for some time, but finally. Next day, went forth again; same tree; same book; every thing quiet. When buzz! buzz! a large green beetle came crawling up. Pat looked at him, and left. “Ah, my boy,” said he, “I’ve think I don’t know ye in yer *zooms*!”

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